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From the Recorder & Telegraph.

GREAT REFORMATION IN 1740.

The revival of 1735, though of mighty influence where it prevailed, was by no means general in New England. Much the greater part of our towns remained as before, a scene of moral degeneracy. Individuals, indeed might be found in most of them, who mourned over such a state of things; but the great body of people were glad to have it so. In this season of darkness and despondency, it pleased God at length to cause a great and general reformation among the people;—such as was never before witnessed in our land, nor has been since. And although, especially towards its close, there was much of false excitement, and in some places a kind of fanaticism, yet it is not to be doubted that thousands are now in heaven, as its glorious and inestimable fruits. It commenced in 1740; and continued in different places for three or four years. The following genaral description of its origin and progress, is from Trumbull's History of Connecticut:—

In 1740, there began a very great and general concern among the people, for the salvation of their souls. The awakening was more general and extraordinary, than any ever before known. It extended to old and young, to gray-headed sinners, who had long accustomed themselves to sin, and grown old in their iniquities; and even to little children. The sinners in Zion were afraid, and fearfulness surprised the hypocrites. The children of God received the fresh anointings of the Spirit and the spices of their garden flowed out. The bride, in happy union with the Spirit said come. This awakening reached the large towns and cities, where iniquities and dissolute practices of all kinds, did generally and most abound, as well as the country towns and villages. The most thoughtless, secure and hardened sinners, were awakened and made to cry for mercy. Negroes and Indians, on whom before no impression could be made, were heard with others, making the great inquiry. Young people, among whom the work was most general, forsook their merry meetings and youthful diversions, became earnest to hear the word met in conferences, read good books, prayed, and sang praises to God. People, in a wonderful manner, flocked together to places of public worship, not only on the Lord's day, but on lecture days, so that the places of worship could not contain them. They would not only fill the houses but crowd round the doors and windows without, and press together wherever they could hear the preacher. They would not only thus assemble in their own towns and parishes, when the word was preached, but if they had the knowledge of lectures in the neighbouring towns and parishes, they would attend them. Sometimes they would follow the preacher from town to town, and from one place to another, for several days together. In some instances, in places but thinly settled, there would be such a concourse that no house could hold them.

There was in the minds of people, a general fear of sin, and of the wrath of God denounced against it. There seemed to be a general conviction, that all the ways of man, were before the eyes of the Lord. It was the opinion of men of discernment and sound judgment, who had the best opportunities of knowing the feelings and general state of the people, at that period, that bags of gold and silver, and other precious things, might, with safety, have been laid in the streets, and that no man would have converted them to his own use. Theft, wantonness, intemperance, profaneness, Sabbath breaking, and other gross sins appeared to be put away. The intermissions on the Lord's day, instead of being spent in worldly conversation and vanity, as had been too usual before, were now spent in religious conversation, in reading and singing the praises of God. At lectures there was not only great attention and seriousness, in the house of God, but the conversation out of it, was generally on the great concerns of the soul.

As the people were anxious to hear the word, the feet of those who published salvation were beautiful; they were greatly animated, filled with zeal, and laboured abundantly. Especially was this the case with those ministers who favoured the work. They not only preached abundantly to their own people, and invited others to preach to them but they rode from town to town, to assist each other, and preach to the people. They also improved all opportunities to preach to vacant congregations. Sometimes they rode to distant towns and societies, where the work was very extraordinary, to encourage and bear testimony to the good work, and by all means in their power to promote it. In some instances a whole assembly, where the people before had been very unconcerned and vain, would be deeply impressed and awakened under a single sermon.

There was an extraordinary instance of this at Enfield. While the people in the neighbouring towns were in great distress for their souls, the inhabitants of that town were very secure, loose and vain. A lecture had been appointed at Enfield, and the neighbouring people the night before, were so affected at the thoughtlessness of the inhabitants, and in such fear that God would, in his righteous judgment pass them by, while the divine showers were falling all around them, as to be prostrate before him a considerable part of it, supplicating mercy for their souls. When the time appointed for the lecture came, a number of the neighbouring ministers attended, and some from a distance. When they went into the meeting-house, the appearance of the assembly was thoughtless and vain. The people hardly conducted themselves with common decency. The Rev. Mr. Edwards of Northampton, preached; and before the sermon was ended, the assembly appeared deeply impressed and bowed down, with an awful conviction of their sin and danger. There was such a breathing of distress, and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard. This was the beginning of the same great and prevailing concern in that place, with which the colony in general was visited.

The work was not equally general and powerful in all places; it met with great opposition; some of the clergy appeared in opposition to it, and would not suffer their zealous brethren to preach in their pulpits or in their parishes; but great additions were made to the churches in general. In many places, this was undoubtedly, done with too little caution and prudence.—Great awakenings, convictions and joys, and much zeal in religious concerns, were taken for real conversion to God, where there was no real change; when the heart was left under the dominion of pride and selfishness, and totally opposed to God and holiness. There were, doubtless two reasons why such members were so hastily admitted to communion in the churches. One was that a great proportion of the clergy, at that time were of opinion, that unregenerate men, if externally moral, ought to be admitted to all the ordinances. The other was that they considered those things as an evidence of a real change of heart and life which were no evidence of it at all. This afterwards appeared to be the case in too many instances.

While this work was so remarkable in Connecticut, it reached some places of great security and irreligion in the colony of Rhode Island. In the town of Westerly then very extensive, there was not known to be one praying family, nor one person who professed religion, nor even one who believed some of the peculiar doctrines of the gospel. In general, they were extremely opposed to the doctrines of the divine sovereignty, of the total depravity of the human heart, of regeneration by the supernatural influences of the divine Spirit, of justification by faith, wholly on the account of the mediatorial righteousness. They treated them even with scorn, and ridicule. One Mr. Park was sent into this place, by the board of commissioners for Indian affairs, to preach to the Indians and to such of the English as would hear him. He took great pains to reform and indoctrinate the Indians and the people but with little success. He zealously preached the doctrines of the reformation. But the more he preached them, the thinner his assemblies were, and the less the people appeared to esteem him. Some, for a time, would not hear him. But as he was certain that these were the peculiar doctrines of the gospel, he continued faithfully to preach them. And now at this time of general awakening, it pleased God to accompany them with his blessing. A great and general concern was effected both among the English and Indians. A church of between thirty and forty members, was formed in the town. Among them were six indians and two negroes. So great was the change now made by divine grace, that in the houses where there had been neither prayer nor praises, the Scriptures were now searched, prayers were now made, psalms and hymns were sung to the honour of God and their blessed Redeemer. The people appeared at once to be greatly enlightened in the doctrines of the gospel, and now to love those very doctrines which they had before so exceepingly disrelished and even contemned. Mr. Park was now chosen and ordained their pastor. Before this but few of the Indians attended his ministry, and those were not constant hearers, but at this time, about an hundred became his steady hearers.

What can a Person in my Situation Do?

A great deal my friend, if your heart be willing and anxious to do it. The slothful man saith, 'There is a lion in the way, a lion in the streets;' so that he feels himself excused from attempting to do good, either in the country or in the city. It was of old a common saying, "That a praying heart could easily find a praying place;" so we may say now, "An active or doing heart will easily find something to do." In the way of boasting, some will tell you, they have so much business they can hardly find time to eat; nevertheless they do find it!

Moses travelled the last forty years of his life in a sandy desert, a dry and parched land, where the heats were most enervating, and the surrounding scenery very gloomy; and he had a numerous, perverse, discontented, and rebellious people to govern; yet he had inclination, and found time to write five neat important books. David, king of Israel, with the weight of government upon him, and constant troubles in his family, yet found time to pray seven times a day, and to write many pious psalms for the benefit of the church of God in all ages. Likewise his son Solomon, whose government was still more extensive, and who had wasted much of his time in vanities and pleasures, wrote much for the benefit of mankind.

In our own time, the late Mr. Grimshaw, though he had to supply his own church every Lord's day; found time to preach from twenty to thirty sermons every week.

Mary Perth, a black woman, kept an inn at Sierra Leone, during the latter part of her life. In early days she had been a slave in North America, and had to labour from sunrise to sunset: yet during the interval of the night, she used twice or thrice a week to walk seven or eight miles, with a child on her back to teach a few slaves of her acquaintance to read, that they might be able to study the scriptures for themselves.

I knew a man who did not enjoy one day's health for the last fifty years of his life, and laid on his back unable to turn himself for nearly the last twenty years he lived; his bed was in a garret room, and he was supported by charity. No situation could be more retired from the world, or less likely to have opportunities for doing good; yet that worthy man by degrees collected a class of young people, and got them to assemble around his bed at regular times, when he heard them repeat portions of catechisms and the word of God, which he commented upon, and from which he addressed them; and his labour was not in vain in the Lord. Indeed there can hardly exist a situation in which a person has no opportunity of being useful; for let him be a prisoner in gaol, or even confined in the Inquisition, a soldier in the army, a sailor on board a ship: if he is sick and bedridden, a pauper in a parish workhouse, or even a little child, still he has access to some one who stands in need of warning or counsel; and, if he be a lover of Christ he will desire to make him known as the refuge from the wrath to come.—*Rel. Int.*

From the New York Observer.

REMARKABLE CONVERSIONS.

The following fact of which I was a spectator is related for the encouragement of those who have felt disposed to go apart on the *Fourth of July*, and mourn over the desolations of Zion, and to pray that God's power might be revealed in saving sinners from eternal death.

Mr. A. a member of one of the companies of this city, having met on that day last, was dismissed and returned home about 2 o'clock. As he entered the door of his house, he was seized with such distress that he ran into the room and threw himself on the floor. He states that it was not distress of the body, but he saw before him in an instant, all the sins which he had committed in his whole life—he had never felt any thing like it before, never having been the subject of serious impressions in early life, but now he knew and *felt* himself to be an awful sinner against God; he had not attended church for years, nor read his Bible lately—nor had he any religious conversation with any person for a great length of time; he could not tell *why* he had these feelings, but he *knew* himself to be an awful sinner, which increaseed his distress every moment;—he now wished he had been regular at church—had prayed more—and led a good life; and then he thought he should not feel so bad;—he did not think his distress arose from the thought of his being worse than any one else, but *all* he had ever done was abominable in the sight of God. On further reflection, he began to be sensible that if he had ever lived as he had been wishing he had done, it would not save him—his distress increased, and by six o'clock was so great that he was almost convulsed, and he said he should certainly be lost;—he felt that God was angry with him, and found he could not possibly do any thing to avoid his wrath;—he cried most earnestly for mercy, though he should not wonder if God should deny it and cast him off forever; and he could not complain, because his sins stared him in the face. He continued in this frame of mind until near 7 o'clock, incessantly crying for mercy, when God heard his cry, and led him to Jesus as a Saviour of the lost; his soul received him and he was filled with such peace and inward comfort as he could not well describe; which I trust continues in degree to this day. While he was crying for mercy, his wife, who was thoughtless, was struck with the view which she had of her ruined condition, and began also to cry with great earnestness, "What must I do to be saved?"

The bell for Monthly Concert by this time was ringing, which he heard, and from the desire which he then had of uniting with Christians and singing praises to God for his great deliverance, and because his wife was seeking the Saviour whom he had so long despised, he came with her to the concert, and there heard of an inquiring meeting to be held on the next evening, when he came with his wife and gave the account which I have here related. His wife we hope, has found a Saviour, and they together can rejoice with unspeakable joy.

A young man who had been graduated at one of our first colleges and was celebrated for his literary attainments, particularaly his knowledge of mathematics, settled in a village where a faithful and zealous minister of the gospel was stationed. It was not long before the clergyman met with him in one of his evening walks, and after some conversation, as they were about to part, addressed him as follows: I have heard you celebrated for your mathematical skill; I have a problem which I wish you to solve. What is it? eagerly inquired the young man The clergyman answered with a solemn tone of voice, "What shall it profit a man if he gain the whole world and lose his own soul?" The youth returned home, and endeavoured to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his business, and in his studies the question still forcibly returned to him, what shall a man profit, if he gain the whole world and lose his own soul? It finally resulted in his conversion, and he is now an able advocate, and preacher of that gospel which he once rejected.

From the Philadelphia Recorder.

DYING HOURS OF PRES'T EDWARDS.

This eminent man fell a victim to the small pox. This dreadful disorder being very prevalent, and likely to spread in the parts of America where he then resided, and Mr. Edwards having never had it, was, by his own desire, and the advice of his physician, innoculated for it, on February 17, 1758. He had it favourably, and it was thought that all danger was over: but a secondary fever set in, and the number of pustules in his throat caused such an obstruction, that the medicines necessary to check the fever could not be administered. It therefore raged till it put an end to his life, on the 22d of March following, in the 55th year of his age.

A little before his death, being sensible he could not survive, he called his daughter, who attended him in his sickness, and addressed her in a few words, which were immediately taken down, in writing, as nearly as could be recollected, as follows:

"Dear Lucy:

"It seems to me to be the will of God that I must shortly leave you; therefore give my kindest love to my dear wife, and tell her that the uncommon union which has subsisted so long between us, has been of such a nature as I trust is spiritual, and therefore will continue forever. And I hope she will be supported under so great a trial, and submit cheerfully to the will of God. As to you, my children, you are now like to be left fatherless; this I hope will be an inducement to you to seek that father who will never fail you." He then gave direction for his funeral; that it should be plain, and not attended with pomp and cost, by giving away a number of costly mourning scarfs, &c.—that nothing should be expended but what was agreeable to the dictates of christian decency: and the difference between the sum expended on this and a more modish funeral, should be given to the poor of his estate.

In his sickness he said but very little, but was an admirable instance of patience and resignation to the last. Just at the close of life, some persons standing by, and expected that he would breathe his last in a few minutes, were lamenting his death, not only as a great frown on the College,* but as having a dark aspect on the interests of religion in general, not imagining that he heard, or would even speak again: to their surprise, however, he said, 'Trust in God, and ye need not fear.' These were his last words. What could have been more suitable to the occasion! and what need of more! There is in them as much matter of instruction and support as if he had written a volume. Thus, he had the uninterrupted use of his reason to the last, and died with as much composure, to all appearance, as if he had been only going to sleep; the physician who constantly attended him, has the following words in his letter, by which he communicated to Mrs. Edwards the mournful intelligence: "Never did any mortal man more clearly and fully evidence the sincerity of his professions, by one continued, universal calm, cheerful resignation and patient submission to the divine will, through every stage of his disease, than he. Not so much as one discontented expression nor the least appearance of murmuring through the whole! And never did any person expire with more perfect freedom from pain;—not so much as one distortion, but in the most proper sense of the words, he really fell asleep."

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* Of New Jersey, of which he was President.

BIOGRAPHY OF DR. BALDWIN.

The Rev. Dr. Baldwin was born in Norwich Conn. December 23, 1753. In the year 1780, he became pious, and united himself to the Baptist Church in Canaan, N. H. to which place he had a short time before removed. His prospects in civil and military life were at this period unusually promising, but abandoning every hope of secular distinction, he devoted himself to preaching the gospel among a denomination, then every where spoken against, and with whom the usual portion of a minister was labour without ceasing in the midst of pinching, and sometimes chilling poverty. He was ordained in Canaan June 11, 1783.

In this place he lived for seven years, and throughout its whole vicinity his name is yet mentioned with reverence and affection. Besides supporting himself and his family by his own personal exertions, his ministerial labours were abundant in his own and all the neighbouring towns. As a proof of the respect in which he was held, it may be here remarked, that he several times was chosen to represent his town in the Legislature of the state.

In 1790, Dr. B. removed with his family to his city, having accepted the call to the pastorship of the second Baptist church, a church which though then small and divided has since under his ministry become one of the most numerous and flourishing in the Commonwealth.

Here Dr. Baldwin may be said to have commenced his ministry anew. From the laborious duties of a thinly settled parish, he was at once transplanted to an elegant and literary metropolis, surrounded by men whose praise was in all the churches, and who had devoted their lives to academic learning. Yet to this situation he was manifestly equal. He here successfully pursued that course of study which not only laid the foundation for his extensive reputation as a preacher, but also enabled him so ably to illustrate and defend the doctrines and ordinances of the gospel through the medium of the press. The highest honours of his profession have long since been conferred upon him. Of most of the benevolent institutions of this city, he was either a manager or a presiding officer, and of the last Convention for revising the Constitution of this state, he was an active and much respected member. Of his own denomination in New England, he has long been decidedly at the head. To him all his brethren looked for counsel and advice; no measure seemed to promise success unless it received his sanction; and no institution seemed complete unless it enrolled his name as its President.—*C. Watch.*

SUNDAY SCHOOLS.

A good example.—Mr. Ellis, the Missionary from the Sandwich Islands, visited a Sunday school in New-York, and in addressing the children told them of the cruelties and idolatries practised among them, and the good that had been done by missionary efforts, and especially by the establishment of a Sabbath school; taking a comparative view of their privileges, and those of the scholars he was addressing. At the close of his address, some of the scholars desired that they might do something to promote so good a work; and a collection was proposed by the teacher, and the following Sabbath fourteen dollars were given by the scholars for this interesting purpose. And the following letter was written by a scholar, to forward with their humble offering:—

Beloved Strangers.—I was much gratified to hear there was a Sabbath school established among you, that you may learn to "worship the living and true God." I have attended a Sabbath school since I was five years old, and this was the first place where I learnt to know I was a sinner in the sight of God; and I trust I was brought to the feet of Jesus when I was eight years old. I felt that there was a reality in religion that I could not express, but which all who feel a Saviour's love, will know. May many who attend them know *this* love by happy experience. I hope you will be thankful to your teachers for their care and attention—attend to what your teachers tell you—seek the Lord early—for he hath said, "They that seek me early shall find me." That many souls may be converted and brought to God, is the sincere prayer of your friend.

ELIZA S——.

Amer. S. S. Mag.

Fragments.

It is certain that if men knew how to live according to their principles, the doctrine of God's presence would be the most effectual means to divert them from all evil, and to make them pursue good. The most profligate have the power to hold their hands and refrain their tongues when they think they are seen or heard by some person whom they fear or respect. With how much more reason should the persuasion that God sees every thing, keep men constant to their duty. It is upon this account that the authors of pious books do so much inculcate the necessity of meditating upon God's presence. From hence comes also the custom of fixing up this sentence even at the corners of the streets: "God sees thee, sinner." It is also certain that those who believe themselves under the protection of God, must enjoy an inexhaustible fund of comfort and pleasure.

As plucking away one stone on which a building stands, injures and endangers the whole house, or the leaving one leak though never so small, unstopt, hazards the loss of the largest ship, so disobedience to the least of God's commandments, known, allowed and persisted in, strikes at the authority by which all are enacted, and most effectually deprives us of all the advantages, from the regularity of every other part of our conduct.

What signifies hearing the truth, if we do not admit it into our hearts, and resign up our souls to its influences.

If you were not brought sometimes very low, you would not be enough convinced of your own weakness nor of Christ's strength.

SAYINGS OF MARTYRS, PREVIOUS TO THEIR EXECUTION.

JOHN LAMBERT, just before he expired, lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying words, "None but Christ! none but Christ!"

GEORGE WISHART, at the stake said, "This fire torments my body, but no whit abates my spirits."

LAURENCE SAUNDERS, when he came to the place of execution, fell to the ground and prayed; and then arose and took the stake in his arms, to which he was to be chained and kissed it, saying, "Welcome the cross of Christ, welcome everlasting life!"

ROBERT FERRAR, said (after a person had been talking to him of the severity and painfulness of the kind of death which he was to undergo,) "If you see me once to stir while I suffer the pains of burnings, then give no credit to the truth of those doctrines for which I die;" and by the grace of God he was enabled to make good the assertion.

Archbishop CRANMER, who signed the popish tenets only through fear of death, at his execution, said, "This is the hand that wrote, and therefore it shall first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame till it was consumed, crying with a loud voice, "This hand hath offended," and often repeating, "This unworthy right hand."

That was a christian expression of one of the martyrs to his persecutors—"You take a life from me that I cannot keep, and bestow a life upon me that I cannot lose, which is as if you should rob me of counters and furnish me with gold."

IGNATIUS, in his epistle to the persecutors of the church, gloried, saying, "The wild beasts may grind me as corn between their teeth, but I shall by that become as choice bread in the hand of my God."

It is reported of HOOPER, the martyr, when he was going to suffer, a certain person addressed him, saying, "O sir, take care of yourself, for life is sweet, and death is bitter." "Ah, I know that," replied he, "but the life to come is full of more sweetness than this mortal life, and the death to come is full of more bitterness than this uncommon death."

It is recorded, concerning one of the martyrs, that when he was going to the stake, a nobleman besought him in a compassionate manner to take care of his soul; "So I will," he replied, "for I give my body to be burnt, rather than have my soul defiled."

THE LADY AND THE OFFICER.

In the London Missionary Register, for July, we find the following anecdote, which was related at a recent anniversary of a Church Missionary Association in England.

[*Rec. & Tel.*

"A Clergyman who was till within these few years in the army, was on service at Gibraltar, immersed in the dissipation of gay life, and, infected by the writings of Voltaire and Rosseau, striving to put away the thoughts of eternity. In this state, he was accosted by a lady who collected for the Society; and who presented to him one of its publications, (the "Invitation,") with a request that he would read it, expresssing her hope that he would be inclined to support the Society. He had been warned by a female friend against the zeal of this lady. He, however, received the Tract which she offered; but said, with a sarcastic smile, "Do you wish me to present this to the Mess?" Evidently hurt by his manner, she replied, "Sir, I am sorry that I have offered it to you: please to return it to me; and I will not trouble you again." This seems to have been a critical moment with this young officer. The instant sense of his incivility appears to have combined with the compunctious visiting of stifled convictions, when he rejoined, "No, madam, I am sorry that I have spoken to you as I have done. I will read the book." He took it with him, and in this state, glanced over its first sentences, when the conviction of his duty to co-operate in such good works, fixed itself in his mind. He immediately sought the lady, and said, "Do pray forgive me. How could I have been so rude as to treat you so! I hope I shall always be a friend to your Society. Please to put down my name for 30*s.* a year; and I wish to give the same sum to the Bible Society, which also I know you promote." From that hour a new bent was given to his mind—light gradually increased—and he is now a faithful and successful preacher of the truth which once he laboured to destroy."

Religious Intelligence.

MAUMEE STATION.

The last Pittsburgh Recorder gives two letters from Indian pupils in illustration of the progress of instruction at the station.

We publish their letters without any change of phrascology or grammatical construction, says the editor, believing that the intelligence which they exhibit, and the gratitude for instruction, as well as concern for their heathen brethren, which they manifest, will be pleasing to our readers.

From an Indian girl to Mrs. Hughes, of Beaver county, Pa.

Maumee Mission Station, May 26, 1825.

Dear Friend,—When they brought me here I could not understand English, but few words. I am now reading Pious Stranger, and study geography. Four of the large boys study in Arithmetic, and 3 of the little boys study in grammar. When I begin to study geography I could not learn—but now I think I shall learn because I love to study. It is great importance to have good instruction, that we may know about Jesus Christ and keep the commandments of God. I rejoice to hear you so friendly to Indians. I feel thankful to you all, dear brethren, that you have sent so many good things to support us, and have sent some good people to instruct us; and we love them. If I was going to leave them I should feel very sorry. I feel we ought to live like brothers and sisters. We all belong to the same Father. When I think of my poor mother and sisters who sit in darkness, I feel sorry for them. I always remember them in my prayers, and I hope you pray for them too. I have just begun to spin. I have spun twelve knots. I do not often sit down to sew, without I have some mending to do. But it is a good thing to learn to sew. I feel very glad to see my two brothers, Hiram and Sydney, learning so fast. And they work smartly on the farm. I feel very glad to see them learning to work, and I hope by and by they will have land and build their own house. I have been here two years and most three months. I write one quire of paper.—My dear friend, I give love to you all. ANGELINE THIBAULT.*

Mrs. Hughes. **Teboo.*

From an Indian boy to Rev. Thos. E. Hughes.

"Maumee Mission Station, July 6th 1825.

Dear Friend,—I think I improve in learning some. When you was here I had not begin to write. I can't write good now; but I cant wait any longer before I write you. I hope Christians remember Ottowa in your prayers. I ought to be thankful to God, who brought me out of the wilderness to this place. When I look back to the place where I came from it looks dark. Many of my friends are still in darkness. Rev. Mr. Robbins is going to leave us soon; but I hope God will not leave us. I am sorry the Indians are a going to be left destitute of preaching. O! who will come to take possession of the field? Must they be neglected? Must they all go down to the shades of death—no body to direct them to the Lamb of God who taketh away the sin of the world? I hope I feel thankful for what Christians have already done; but I want they should do more. Your friend,

LEWIS KING.

BENEFITS OF BIBLE SOCIETIES.

From the Report of the Liverpool Ladies' Branch.—An old man, aged 62, has expressed great anxiety to peruse for himself the sacred truths contained in the scriptures. Within the last two years he has been taught to read by his grandson.

Susan G. a poor but respectable widow, applied some time since to one of the Committee for instruction in reading. She had subscribed for a large Testament, but could not read well enough to *understand* it, which seemed to be her first object. Her advanced age obliged her to pause; & as her teacher avoided comments, Susan would then make remarks, which shewed her deep interest in the sacred truths she read. With peculiar modesty, while leaning back in her chair, she would say: "I never thought so much of the love of God before ma'am; it is yet too high for me; but the more I know, the more I love him for it. My son, who died at sea, used to say, that the poor were not cared for in other countries as they are in this; but only think ma'am, of my living so long in it, without ever thinking of a Bible for my children; and if I did not care for my own, what can poor heathen do?" Her progress has been so rapid, that a large Bible and Prayer book are now added to her treasure. Not having her needful funds for the former, she applied to her teacher to take a note of security for her bed and other furniture, in event of her death, and let her have a Bible. Her beautifully clean cellar is now devoted to the weekly instruction of a dozen little children in those sacred oracles in which she delights; and she prepares for their hard words in her Sunday lessons. She often inquires after the success of the Ladies' Bible Society; and referring to the 29th chapter of Isaiah, 18th and 19th verses, which greatly interested her, says, "that day is now, ma'am, is it not? for all the poor are having Bibles."

A poor man and his wife, have subscribed for a Bible, to be ready for their little son, who is four years old. They received it at the last distribution; and the Collectors calling the next week, inquired of the woman whether she had heard any part of it; "O! yes, she replied, the same evening that I got it, a neighbour came to read it for us." "But would you not like to be able to read it yourself?" was the next question. The good woman looked surprised, having no idea of such a thing being possible at forty years of age. She was however soon persuaded to try; and a neighbour, who is upwards of 70, is now teaching her.

NEW SOCIETIES IN ENGLAND.

Three Societies have been recently formed in England, having for their object the propagation of Christianity in foreign countries. One of them is called the "*Spanish Translation Society*" for the promotion of the religious improvement of the rapidly augmenting population of Spanish America, —of sixteen or eighteen millions of our fellow men, professing Christianity indeed, but strangers, in a great degree, to its real nature and effects.—Another is termed the "Language Institution in aid of the Propagation of Christianity." The main purpose of the founders of this Institution, is to afford to those benevolent persons, who leave their country with the view of imparting to the heathen the knowledge of Christianity, every degree of assistance which can be rendered to them before they quit their native shores: especially in the acquisition of the languages of the heathen.

A third Society denominated the "Episcopal Floating Church Society," was formed at London on the 20th of July. Its object is "the diffusion of Religion among the Seamen of the Empire, agreeably to the doctrines and Discipline of the Church of England."

THE ORKNEY ISLES.

The Wesleyan Methodist Magazine for July contains an extract of a letter from the Rev. Samuel Dunn, a Methodist missionary to the Shetland and Orkney islands, to Rev. Dr. Adam Clarke, from which we learn that the inhabitants of those Islands are ready to receive the gospel in its purity. After labouring nearly 8 years in the Shetland islands, Mr. Dunn passed over to the Orkneys on th 20th of last April and preached to attentive congregations in the neighbourhood of Kirkwall. For the want of houses for public worship, he usually preached in the open fields, and although it was in the most busy season of the year, his hearers frequently amounted to 4 or 500. Methodism was entirely unknown in these islands; the Catholic religion was introduced here formerly. Mr. Dunn mentions a *Cathedral* where the Catholics perform divine worship twice every Lord's day. It is said to have been founded by Ronald Count of Orkney, about the year 1138. It is 236 *feet* in length, and 56 in breadth; and the height of the main roof is 71 feet. It is supported by 24 pillars, 15 feet in circumference besides four larger ones, which support the spire. The arms of the cross are 30 feet long and 33 broad. Mr. Dunn well remarks, that when the time in which this Cathedral was erected the place where it stands, and the people by whom it was raised are taken into account, it must certainly be considered an astonishing building.

AMERICAN BOARD OF FOREIGN MISSIONS.

The Missionary Herald for September, states that more than *thirty* Auxiliary Societies, embracing upwards of *six hundred* Parochial Associations have been organized, or newly modelled, in aid of the American Board of Foreign Missions.

Ten years ago a mournful estimate was made that the annual income of all the Bible and Missionary Societies, in the British Empire, would do no more than defray the yearly maintenance of one ship of the line. Now it is announced, and with becoming exultation, that the expenditure amounts to more than a thousand pounds daily, throughout the year: and that the Scriptures have been published in one hundred and forty languages.

PERSECUTIONS IN SWITZERLAND.

The Evangelical Magazine, for August, contains a resolution passed at a general meeting of the London Dissenting ministers, to sympathize with the persecuted Christians of the Canton of Vaud, in Switzerland. And an appeal was made for pecuniary relief in behalf of five Swiss refugee ministers, then in Paris living upon charity; who, with their families, are only a part of those who have suffered exile and banishment in the holy cause. They are described in the resolution referred to, as "ministers of unquestioned character for piety, learning and usefulness; who for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds and imprisonments, destitution and exile."

Religious persecution we only know a thing of history and and story. Rejoicing in our own security, and happy in the possession of our religious privileges, we little know how to feel for those who are deprived of them. "English dissenters," says the appeal "have no facts before their eyes to affect their hearts with the misery of penal banishment from a native land. Connexions are suddenly broken, occupation destroyed, the means of subsistence in great part or wholly taken away, the sufferer is made an unwelcome spectacle, and perhaps a heart broken dependant in a strange land; and if he return to his own before the time of his exile has expired, the punishment of *death* awaits him."

Could we invest a picture of sufferings, which is faint from coming so far, in its proper hues of reality, such news would call forth our sympathy for our brethren, and our thanks for our own contrasted happiness.—*R. Int.*

LANGUAGE INSTITUTION.

At a meeting of the Friends of Missions of different societies and denominations, held at London in June last, a society was formed entitled—"The Language Institution in aid of the Propagation of Christianity." Its great object is to afford the missionary, before leaving home, a knowledge of the languages, habits and opinions of the heathen, by concentrating in one institution, the divided exertions of different societies and the scattered means of instruction.

Those who reflect for a moment upon the delays and difficulties, toil and solicitude, which the missionary meets in acquiring the language and character of the country in which he has arrived, will see the importance of such an institution. The greatest talents, the warmest sympathy, the most determined zeal, are wholly inefficient without a medium of intercourse. With what a rebuff does the heart of the philanthropic missionary meet, who has to sit down coolly to the study of a language, amid the affecting displays of ignorance which he cannot remove, and of wretchedness which he cannot alleviate. The anguish of heart, the eagerness of solicitude, the closeness of application to the study of the language, and the effects of a tropical climate, have, in some instances, brought to an early grave Missionaries whose estimable qualities gave the fairest promise of eminent usefulness.

A knowledge which might be obtained at such an Institution, even of the rudiments of the language, would be of incalculable benefit to the Missionary, in as much as it would be a saving of toil and expense, and accelerate the period from which he would date his active and efficient service.

The object of this institution suggests an improvement which ought to be made in our Cornwall School. Their aim is the same, though their means of attaining it are different. We go through a long course of instruction to convert the native, already possessed of the language and habits of his country, into a missionary, and if his heart is not changed by divine grace, the object is lost. They convert the missionary who is already qualified by grace and learning, into a native. Which arrives at the object by the shortest rout? Would not the two objects be better attained if united in one Institution?—*Rel. Intel.*

From the Missionary Register.

MACKINAW MISSION.

"The children," says Mr. Heydenburk, "are now brought under a general system of order, which has been established both in the family and in the school, and they seem to be well pleased with good rules and systematic operations. They are mild and amiable in their dispositions, and in some instances, seem to have changed the character of the savage for that of the lamb.

"I now entertain no doubt in relation to the capacity of the Indians for learning. From my arrival to the present time, I have noticed the opening of their infant minds, and can say with confidence, that in all my acquaintance with children, I have never found such vivacity, such brilliancy, such strong original powers of mind, as I daily discover in these natives of the forest; and their feelings are as quick, as keen, and as strong as their intellect. We find them generally fond of labour, and faithful to what is committed to their trust. This is the result of that noble ambition which they naturally possess.

"It is worthy of remark, that Indian children in our schools have made greater improvement than whites possessing the same advantages. From this fact, and from others already mentioned, it is evident that if the proper means are used, the day is not far distant, when this long neglected people will be raised to their proper rank among human beings."

UNION MISSION.

Mad Buffalo and Little Eagle.

May 31st.—This day brother Vaill was present at an Indian council, held at Cantonment Gibson. Mad Buffalo, who returned a few weeks since with Little Eagle, from Little Rock —exhibited his pardon, signed at Washington, by John Quincy Adams, Pres. U. S., on the 7th of March last. The Buffalo appears quite happy; says he shall never more molest the whites, and thinks, that now, a mutual friendship exists between him and them; and he is said to give his people good counsel. We feel thankful for his release and return, supposing that by this course, more good will be done, to the nation, than by his having been sacrificed. The Indians are indeed ignorant; and the deed for which the Buffalo was tried and condemned, admitted of many palliations. May the Lord overrule the whole of this affair for the good of the nation—for his own glory.

MOHAWK METHODIST MISSION.

A letter from the Rev. William Case, to the Editor of the Methodist Magazine, says: "The Indian Mission is beyond all calculation prosperous. It is contemplated that four schools must go into operation the ensuing fall, if the means can be obtained. Our influence with the Indians, with the popularity of the school, is daily increasing. They are almost every where offering their children for instruction."

Island of Mowee.—The inhabitants of this island, according to Chapin, are estimated at 65,000 in number. The opinion has been recently expressed by Rev. Mr. Stewart, missionary at Lahainah on this Island, that two thirds of all the inhabitants would immediately learn to read if they could only procure books and teachers. Accession of 600 *new scholars* was made to the school in one week, all of whom were supplied with spelling books, and the demand continued.

Donations to the American Colonization Society.—The American Colonization Society acknowledges the Receipt of $615 27 cents from the 22d of August, to the 20th inst. from societies and individuals: and $147 68 cents from Mr. David Hale, Chairman of the Committee of Correspondence in Boston;—the amount remaining in his hand of moneys collected in the northern and eastern States on account of the Society.

Vermont Sabbath School Union.—We are informed that at the late meeting of the General Convention of Vermont at Chelsea, the Vermont Sunday School Union was organized, auxiliary to the American Sunday School Union, making all the New England states which has followed the example of New Hampshire since the formation of her Auxiliary, in Sept. 1824.

[*N. H. Rep.*

Female Bible Association of Northampton.—This society, was organized in May last, and held their annual meeting last month. The society consists of 246 members. The amount of subscriptions and donations for the present year is $108 75.

The Warren Baptist Association, held its 58th anniversary in Warren, R. I. on Tuesday and Wednesday of last week. The following returns were received from the twenty-nine churches composing the Association; restored during the year 5; added by baptism, 57; by letter, 20; dismissed, 55; excluded 35; died, 57; present number of members 3546. Thirteen of the Churches are destitute of settled pastors. The sum raised by the Association for benevolent and charitable purposes, exceeded that of any former year, amounting to about $400.

Rel. Messenger.

REVIVALS.

From the Pittsburgh Recorder.

PROGRESS OF RELIGION.

We are informed, that the sacrament of the Lords supper was administered, on the 4th inst. at Centreville, Columbiana County Ohio. The weather was favourable, and the meeting was interesting and solemn. Since January last, great attention has been paid to the hearing of the word, praying societies &c. Nine adults were baptized on Saturday. Thirty-five, on examination, were admitted to the communion of the church; and from twenty-five to thirty more are said to be seeking the blessings of the kingdom of God. The Presbyterian congregation of Centreville was organized three years ago. Rev. J. Robinson, pastor of Bethel and Bethsaida congregations, has been employed there only one sixth of his time in the performance of ministerial duty, since May 1824; and since the third Sabbath of September following, fifty-six have been added to the church. Within the last four years two hundred and thirty-four have been added to the churches under Mr. Robinson's care.

We are also informed, that at recent communions held in the congregations of Hopewell and the Whiteoak Flats, Beaver County, Penn. now under the pastoral care of Rev. W. J. Fraser, considerable additions have been made to the church.

Extract of a letter from Moses Rowley, Esq. dated Gouverneur, N. Y. 31st August, 1825, to the Publisher of the Christian Watchman.

"I am happy to inform you, that the reformation here still continues. It really seems that the Lord is working wonders in this place. I never knew a revival so general, as this one has been; and it now appears to be spreading in the remote parts of the town. There has not been a Sabbath since the 5th of June, but what more or less have been baptized. Last Sabbath there were five. Some others also have related their Christian experience, and expect to be baptized next Sabbath. Sixty-six have been added by baptism, and a number by letter; so that our little Church, which before consisted of about 93 members, now consists of about 175. Probably the Presbyterian Society has increased about the same. The town of Dekalb, we hope, has experienced some of the influence of the Holy Spirit. I understand that a few there have recently been brought to believe. The town of Fowler (adjoining us) appears to be sharing with us in the rich blessing. A number are now under deep conviction, and some have been brought into gospel liberty. The little Baptist church in that place appears to have new life in the cause of Jesus; and some other new settlements around us appear to be also sharing with us in heavenly grace. The Church of Christ in this late dreary region, is now, we hope, emerging up out of the wilderness."

WESTERN RECORDER.

UTICA, TUESDAY, OCTOBER 4, 1825.

RELIGION AND POLITICS, NO. VII.

"What has religion to do with politics?"

In our former remarks on this subject, which we had intended to pursue with less interruption, it was shown that in every elective government, Christians must bear their full measure of responsibility for the character and conduct of their rulers;—that it is wrong for them to undervalue or misimprove their elective franchise;—and, that, though under certain circumstances, which may frequently occur, it is right to promote the election of such *moral* men as give no special evidence of vital piety, it is yet to be remembered, that "*other things* being equal," the man of genuine piety is universally to be preferred. These things premised, we are next to carry our inquiries into the subject of Party Politics.

Parties are inseparable from the nature of a republican government; and when founded on principles of virtue and intelligence, they are doubtless indispensable to the best interests of such a government. The business of voting must always create a variety of sentiment and feeling; and the discussion of every public measure of importance, is sure to call forth a multitude of conflicting opinions, and awaken an endless diversity of local interests and prejudices.

The patriots and sages of the revolution, were fully apprized of this circumstance. Before the adoption of a national constitution—they anticipated the diversities of opinion which afterwards prevailed,—and they took sides, in the discussions that arose, for the express perpose of eliciting truth, allaying prejudice, and giving, at length, a just direction to public sentiment. All felt deeply interested for the welfare of the country; parties they knew would exist; and the problem was to bring them to a favourable issue.

In such times as these, the christian patriot would of course become a party politician. To refuse to do so, would have been to desert the interests of the commonwealth. There could then be no ground of neutrality: for the principles under discussion were those of vital importance, not only to the welfare of the individuals immediately concerned, but to that of the unborn millions of posterity. These principles, with all their importance, were to be either adopted or rejected: and that through the expression of public opinion, signified by the collective voice of individuals. The man of intelligence, therefore, who, at such a moment, refused to act, was justly deemed an enemy to his country; and the comparatively ignorant man, who neglected to improve himself, was uniformly despised for his stupidity. Accordingly, throughout every period of the revolution till the final settlement of the government, the christian community were vigilant and faithful. They were among the first to take up arms against their unprincipled oppressors. They took a deep interest in every public measure. They took sides in every important discussion. They were faithful in the field, faithful in the exercise of their suffrages, faithful in acquiring and communicating information; and not unfrequently was the pulpit, itself, enlisted in the great cause of the nation.

And who, that realizes the mighty consequences that have necessarily arisen from these exertions, is prepared to raise a single question as to their propriety? For nearly fifty years, our happy republic has been held forth as a spectacle to the nations. Our example has given liberty to South America. It has enabled Greece nearly to emancipate herself. Its direct influence is felt in every civil government on earth. It makes every tyrant tremble; and slaves and vassals universally dissatisfied with their chains. And eventually, the grand movements which precede the era of millennial glory shall doubtless be traced to the past history of our nation in the unbroken connexion of cause and effect.

We repeat it then—in the times we have now referred to, Christian patriots, clergymen as well as laymen, must of necessity have become party politicians. There neither was nor could be any thing like the maintenance of neutrality. The vital interests of a whole nation were at stake. Principles involving the fate of empires, were under discussion. And such deeds of enterprise, and acts of legislation, were to be undertaken, as should finally result through the blessing of Heaven, in nothing less than the universal dissemination of civil and religious liberty, with their attendant consequences.

It is readily admitted, that all these mighty consequences were not anticipated by the christian politicians of that day. Nothing short of the vision of prophecy could have foretold them all.

Yet, even then, christians were far from being *blind* to future consequences. They acted conscientiously and perseveringly; and who can tell, but all the blessings which attended the exertions of the revolutionary struggle, have been conferred in answer to their prayers! This we most devoutly believe. The nation was often made to see its utter insufficiency. But the cause was of Heaven, and it was the Almighty, himself, that "prospered it."

Let the infidel, then, continue to scoff, and the demagogue to rail:—it is certain that there are times when religion has *very much* to do with politics: and equally so, that her most sincere and devoted followers and promoters may sometimes be called upon, *in duty* to take rank in the midst of party politics.

Those of our readers who noticed the letter we published last week, disclosing the feelings and views of the family friends of the young lady in Cornwall, respecting her contemplated connexion with Boudinot the Cherokee, cannot fail to be interested in the communication of "Crawford," respecting it on our last page to-day. "Crawford" will not be understood, as wishing to promote such marriages beyond what would take place in the ordinary course of events. For, though good may grow out of them, it will be remembered, that the indiscretions and improprieties, as well as the best concerted measures are often overruled for good by a superintending Providence; so that the probable result of any measure, is not always a certain test of its real character. Nevertheless, it seems from the nature of the facts which have come before the public, respecting the *particular* case in question, that the truth of the four following propositions is no longer to be doubted.

1st That the contracting parties in the contemplated marriage, had a perfect right to the exercise of their own choice.

2d That in making the contract, they acted without any improper influence or constraint.

3d That in so doing, they have violated no engagements and broken no laws either human or divine.

4th That the very respectable agents of the school (at least four of them) were so unfortunate as to have acted, while under the influence of the dread of popular excitement, quite beyond the proper limits of their jurisdiction; and to have done so, more or less, to the prejudice of the parties concerned.

This we believe is the general sense of community, in relation to this unpleasant subject. All, we think, must regret the part so hastily acted by the agents; and hope for the best, respecting the future influence of the contemplated connexion.

From the recent numbers which have come to hand from our correspondent "Theta," we perceive that the subject matter of his discussion, has a most important bearing on the fundamental principles of Christian psalmody. We hope, therefore, that his remarks will be attentively read from the commencement of the numbers, by all who have the smallest pretension to the art, or the slightest desire for its more successful cultivation.

Example.—The Family Visitor, after mentioning the exertions of Monroe county, in distributing the scriptures & in furnishing the destitute societies within its bounds with a preached gospel, adds, that "the two examples ought to be imitated immediately in more than 100 counties of Virginia." And how many counties are there in the state of New York, that lie under a similar obligation? We have yet heard of but one effort more of this nature in the Western District; and that, we much fear, will be relinquished, for the want of energy to carry it onward. It would almost seem as if the individuals of this district had come to the conclusion, that no one is his "brother's keeper."

Sabbatans.—A new sect are said to have lately sprung up in Lancashire, England, and made many new converts. But as the only peculiarity mentioned respecting their belief, is, that of maintaining the 7th instead of the 1st day of the week as holy time, we think it very possible that they do not differ from the *Sabbatarians* of our own country.

Revival of New-Brunswick College.—A late number of the New-York Chronicle, states that "the trustees of Queen's College, (N. B.) have taken measure to revive that institution,"—that applications are to be made to the New-Jersey Legislature, "to change its name from *Queen's* to *Rutger's* College;" and that the following gentlemen have been chosen to compose the faculty.

Rev. Philip Milledoler, D. D. President and Professor of Moral Philosophy and the evidences of Christianity.
Rev. John De Witt, D. D. Professor of Rhetoric, Belles Lettres and Logic.
Rev. Selah S. Woodhull, D. D. Professor of the Philosophy of the Mind.
Rev. Wm. C. Brownlee, D. D. Professor of Languages.
T. Strong, A. M. (of Hamilton College,) Professor of Mathematics and Natural Philosophy.

The last named gentlemen, we hope, will consider himself too pleasantly situated to think of accepting his appointment; yet we cannot but own that the trustees of Queen's College, have made a judicious selection. It is expected that the institution will be open for students, in the course of the present Autumn.

Geneva College.—We learn from the Geneva Gazette, that the Episcopal College at that place, was opened at the time appointed. The stone edifice, formerly occupied as an Academy, has been appropriated to this object. More than forty students were present at the opening of the institution; and more were confidently expected.

H. T. was not received till yesterday.

POLITICAL.

DOMESTIC.

Completion of the Canal.—It appears from the Lockport Observatory, that the canal will not be completed quite as early as was anticipated. Mr. Bouck, the acting commissioner, states in answer to the inquries of the committee from the Buffalo meeting, that it was his decided opinion, that the work would be completed as soon as the 18th of October. The Observatory adds: —

Mr. Bouck has this morning called at our office and authorised us to say, that we shall be enabled in the next number of our paper to announce the day.

Commercial prospects in Ohio.—Some idea of the importance of the Ohio canal, as the continuation of the one which passes through our own state, may be formed from the following extract of a letter from a merchant in the interior of Ohio, to a gentleman of Northampton.

"Wheat may be purchased here for 25 cents a bushel, and corn will not be higher than twelve and a half cents and oats 10 cents. I would not exchange a pound of young hison tea for less than twelve bushels of corn or six bushels of wheat." At Painsville, near Lake Erie, wheat is worth 50 cents per bushel.

The completion of the canal will necessarily occasion a considerable advance in the price of produce: and render almost ever species of merchandize cheaper.

Difficulty with the Osages.—The following paragraph, we perceive, is going the rounds of the newspapers:

"A company of Americans left Santa Fe, New Mexico, June 1, and arrived at Franklin, Missouri, Aug. 5, with 500 mules and horses. Near the Arkansas, a body of Osage Indians fell in with them, and drove off two-thirds of their animals. They afterwards returned some of them, but retained 130 of the most valuable."

This is the story of one side of the transaction. The Indians have no public prints to bring forward the other side. If they had, perhaps it would be seen that the white traders, *as usual*, had been the first aggressors. The Indians, however, are not always *discriminate* in the work of retribution. They sometimes chastise the innocent for the sinnings of others.

"'Tis distance lends enchantment to the view."

So says the poet: but here is a notable exception, furnished by the London Literary Gazette:

"*Antiquities.*—Sundry old gentlemen who fought a battle just half a century ago, among whom was Gen. La Fayette, have been amusing themselves, by laying the foundation of a monument on Bunker Hill, to preserve the memory of their exploits, lest they should forget them."

At any rate, there is no danger of their ever being forgotten by Old England.

Yale College.—The Commencement of Yale College took place on Wednesday, the 15th ult. The day was fine, and the concourse of strangers and citizens very large. The exercises are spoken of in the highest terms. The degree of A. B. was conferred in course on 68 young gentlemen,—that of A. M. in course on 28—of M. D. in course, on 24—of D. D. on Rev. James Bennet of Rotherham, Eng. and Rev. Samuel Nott, of Franklin, Conn.—of LL. D. on Col. Jared Mansfield, Prof. in the West Point Military Academy, and the Hon. James C. Esten, Chief Justice in the Island of Bermuda.

We understand the corporation have apointed Mr. *Denison Olmsted*, now Professor of Chemistry, in the university of North Carolina, Professor of Mathematics in the place of Matthew Dutton deceased.—*Rel. Int.*

Com. Porter.—One of the Washington papers states that the report of Com. Porter's having been invited to accept a command in the Mexican service, is well founded, and that a similar invitation has been made to him by Colombia. It is not known whether either of them will be accepted.

A letter published in the Savannah Republican says, that Gov. Troup, has demanded of the President the arrest and trial of Gen. Gaines, according to the articles of war.

Earthquake.—A smart shock of an earthquke was felt on Staten Island, and in some parts of New Jersey, particularly in New Brunswick on sunday morning last, about 2 o'clock.

Last week on Wednesday, at New-York, four of six new brick houses, fell down while the carpenters were at work on the roof. Before night seven men were dug out of the ruins, six of whom were sent to the hospital dreadfully mangled—the other man was seriously, but not dangerously injured. The city authorities have ordered the two remaining buildings to be taken down.

A Detroit paper states the exports from Michigan the present season, to amount to $730,500—of which 700,000 were in furs, 20,000 in fish, and the remainder in sugars, (maple,) lumber and ashes.

Part of the tunnel of the Pa. Union Canal, near Lebanon, lately caved in and covered eight of the labourers, four of whom were killed.

Gov. Parris, of Maine, and Gov. Van Ness of Vermont, have both, been almost unanimously re-elected.

Gov. Coles, of Illinois, the intrepid opponent of slavery; has arrived in Philadelphia. The negroes which he took with him from Virginia, he manumitted in Illinois, and established on small farms.

It is stated that the number of letters and communications received by Gen. La Fayette during his year's visit in this country, exceeded 4000.

The sum of 9000 dollars, the profits arising from the labour of the convicts in the state prison for the last 3 months, has been paid over to the Treasurer of the state of New-Hampshire, by the warden.

Gen. La Fayette's Trunk, containing many valuable papers, which was sunk in the steam boat Mechanic, on her passage from Nashville to Louisiana, has been recovered, together with the cane belonging to Washington, and presented by Mr. Curtis to La Fayette.

Mr. Adams left Washington on Tuesday morning, on a visit to his father at Quincy, Mass. accompanied by Mrs. Adams, his niece and son.

At the dinner given on the 6th ult. by the President to La Fayette on his birth-day, Mr. Adams remarked, that it was not the custom to give toasts at that table, but on the present occasion, he said, I wish to make a single exception to the general rule; and I wish to give you, Gentlemen, "*The 22d of February and the 6th, of September.*" The sentiment was responded by the Guests with every degree of becoming cordiality;—After which the veteran General said, "I feel, Gentlemen, the first part of the sentiment, with which I have been honoured by my distinguished friend, as a patriotic American—the second part I receive with filial devotion. Permit me to give you in return, "*The 4th of July, the birth-day of Liberty in both hemispheres.*"

A drove of Negroes.—A drove of Negroes on their way to market, passed through Raleigh, N. C. a short time since and encamped about thirty miles distant. As the owner was securing them for the night, one of the negroes took up a stone, and struck him with such violence as felled him to the ground—and in the confusion five of them escaped in chains, one of whom only has been retaken. Such "Negro trading," is a disgrace to our country.—*Southern Pap.*

Cause of the Coloured Population.—It is stated in the Springfield Journal that the subject of the colonization of the blacks is to be presented to the consideration of the next Congress, and that one of the leading members of the New England delegation has pledged himself to support a distinguished and influential southern member, in advocating the adoption of national measures for the acomplishment of the same end.

Amount of Coloured Population.—According to the last census, the black people in the United States amount to 1,969,000—233,400 of whom are free, and the residue are slaves.

Letters from Mississippi.—The Salem Observer informs us that a prospectus has been issued for publishing a series of letters from the Rev. Timothy Flint of Alexandria, Louisania, to the Rev J. Flint of Salem, giving an account of the country in the valley of the Mississippi, its inhabitants and their manners; its monuments, institutions and rapid developement, during the writer's ten years residence there.

A most terrible and destructive tornado has visited Strafford, Fairlee and Oxford, in Vermont. Nothing could resist its violence; and its progress was marked with the destruction of barns, houses, fences and forests; many persons were seriously injured, and in some instances lives were sacrificed by its fury.

New Bees.—The Horticultural Society has lately received from New South Wales, through the liberality of Captain M'Arthur, son of John M'Arthur, Esq. of Camden, in that colony, a fine healthy hive of native bees. They differ materially from the bees of Europe, being infinitely smaller; and wholly without stings. The honey which they produce is said to be of excellent quality, and is distinguished by a peculiar flavour. It is one of the few products of that singular country which serves as food for the natives.—*Lon. Lit. Gaz.*

FOREIGN.

Discoveries in the Moon.—The following as copied from a Brussels paper, has found its way into most of the wonder making periodicals of our country:

"The celebrated optician, Strarel, of Basle, (says a London paper,) has just finished an improved telescope, 64 feet long. It is said that learned persons have been enabled to discover animated beings, toads, monuments, and temples in the moon."

Next perhaps we shall be told of telescopes, which, like the Irishman's, that brought the church near enough for him to hear the organ, will discover the *language* of the Lunar inhabitants, and furnish us with "Carriboos" in good earnest.

Pompeii.—There have been lately discovered at Pompeii the remains of several most elegant baths, consisting of entire vaults, various ly decorated, together with a bath of white marble, capable of containing twenty individuals. In a chamber contiguous were also discovered two bronze sofas, and a large vase of the same metal. No less than five hundred lamps of different forms have also been dug up from the ruens.

Mammoth Steam Boat.—The Dutch are making preparations to surpass all other nations in vessels navigable by steam. There is now building at Rotterdam, a vessel, which, when completed will be of the burden of 1100 tons, to be propelled by an engine of 300 horse power. She is intended to carry troops to Batavia, and will be commanded by a lieutenant in the Dutch navy.

On the 26th of July, a fire broke out in Berleberg, Germany, which consumed 154 houses and 89 adjacent buildings.

The debts of the first house that stopped payment in Liverpool, in consequence of the cotton speculation, amounted to nearly $200,000.

The Rev. C. C. Colton, author of "Lacon," who was recently in this country, is now in Paris.

The Greeks.—What can this mean? "A Greek Agent at Rome in June last, addressed the Pope, with a request, in the name of the Provisional Government of Greece, that he will promise the appointment by the sovereigns of a king for them. He disavows all connection with demagogic principles, offers to have the Greek church joined with the Roman, under the Pope for the supreme head. This however pre-supposes that acknowledgment of independence by the sovereigns. No answer has yet been returned."—*Eng. Paper.*

We hope that it will prove to be untrue.

Greece.—Anastason Mavromichalis, son of the late President, has refused the offer of the Senate, to have the two Turkish Pachas exchanged for his brother, who is in captivity, saying that he would rather hear of his death, than to have him restored on terms disadvantageous to his country.—*N. Y. Adv.*

From Africa.—The Sierra Leone Gazette of April 2d, says, "We are credibly informed that three vessels under American colors are at this moment on the coast for slaves, one of them the Baltimore built schooner, Gen. Winder, Hill, master, last from St. Thomas, carries ten guns and a numerous crew, all of whom, with the master, are citizens of the United States. this vessel and another have their cargoes on shore at the Galinas and Cape Mount, the remaining one at Sherbar. Thus we see these miscreants taking advantage of the absence of any American cruizers, and openly violating the laws of their country, notwithstanding the heavy punishment it subjects them to."

Sickness at the Colonies.—The New England Gazette mentions, on the authority of a letter from Mr. Hodges, United States consul at the Cape De Verd Islands, to the editor of the New Bedford Mercury, that "it was very sickly at Sierra Leone, and that many of the Europeans were leaving. The American Colony at Cape Messurado, was also said to be in a deplorable state; many of the colony sick, and Mr. Ashmun the Agent, dangerously ill of a fever. Mr. W. H. Mortimer of Philadelphia, died at Sierra Leone, June 14th." We hope these accounts are exaggerated.

Spain, Madrid, Aug.—The camps which are forming at Bayonne and Perpignan, continue to occupy the whole attention of our public writers. They insist that this new arrangement of forces is intended only to render it safe to disarm the Royalist volunteers.

An anonymous proclamation has been stuck up in several principal cities in Portugal, calling on the people to reject the English policy, form a regency with the Queen at the head, and place the country under the protection of the sovereigns of Europe.

The Paris papers have brought inteiligence from Madrid to the 9th, which positively states, that a new French force is going to enter Spain. Its amount is computed at 8000 men.

The following is from the *Memorial Bordelais* of the 7th August:—"The Government has just ordained the admission, into all the French ports, of vessels of Colombia and other independent countries, withholding from them, at the same time, the power to hoist their flags.

From India.—Calcutta papers to the 20th April, received in New York, announce the capture on the first of April of the city of Aracan, the capital of a large country conquered by the Burmese in 1783, and attached to the Burman Empire. The city formerly contained 160,000 souls, but of late has been much reduced in population, and was taken without loss.

A violent earthquake at Jerusalem, has recently destroyed two monuments, equally the pride of Mussulmen and Christians. The first the Mosque of the Caliph Omar: the other the Sepulchre built over Calvary.

A singular and remarkable phenomenon is stated to have occurred at Driffield, in England on the 17th of July. A severe storm of snow and hail was experienced, and on the spot where, but a few days before, the children of the town were seen playing amongst the new mown hay, under the vivid rays of summer sun, they were observed, surrounded by the hoary signs of winter, throwing snow-balls at each other, and shivering from the bitterness of the unseasonable blast.

Cannibals.—One of the Methodist missionaries just returned from the South Sea Islands, testified at a late meeting in England, that he had seen cannibalism in its worst form, in New Zealand. On one occasion, 30 prisoners were roasted, and feasted upon before the Missionaries could withdraw.

A Clergyman For sale!!!—The following article from the London Times, does not, in our opinion, furnish a very strong argument in favour of the union of church and state.

[*Col. Star.*

"In an auction advertisement in the Yorkshire Gazette, the following are offered to the highest bidder at the Tiger Inn, Beverly;—A most excellent Freehold and Tithe-free farm; also the Perpetual nomination to the Church at North Dalton, worth upwards of 70*l* a year; also the present incumbent, aged 36 years."

Ice was made at Quebec, on the 2d September, one eighth of an inch thick.

Destructive fire at Montreal.—On Wednesday morning, 7th ult. forty-nine dwelling houses, mostly small, and occupied by poor people, with a considerable part of their furniture, and an equal number of out-houses of various descriptions, were destroyed by fire at Montreal. The number of persons burnt out, was 338, and the ground over which the flames ranged extends to 3 acres in length by two in breadth.

A singular robbery is stated to have taken place in Brazil. A slave ship within two days sail of Rio Janeiro was overtaken by a pirate and robbed of two hundred and sixty slaves.

Married,

At Paris, on the 2d inst. by the Rev. Mr. Hollister, Mr. JOHN J. HICKS, to Miss SALLY CRANE, both of that place.

DEATHS.

On Monday morning last, at Bloomingdale, New York, Mr. WILLIAM SUMMERFIELD, father of the late Rev. John Summerfield, aged 54 years.

From the New Hampshire Repository.

Died at Wolcott, New York, Aug. 24, after a short illness, Rev. *Jonathan Hovey*, of Piermont New Hampshire, aged 72.

Mr. Hovey was born of respectable parents in Mansfield, in the state of Connecticut, October 4, 1753, and became hopefully pious at an early age. In 1777 he married and entered into the practice of Law, but in this profession he never felt satisfied, nor do we suppose from the state of mind, that he ever rose to eminence in that profession. Accordingly he resolved on quitting the practice of Law and going into retired life, and in the year 1798 he purchased a farm in the town of Randolph, Vt. and moved to that place. His mind was, however principally occupied by theological subjects, and in 1800 he became a licenced peeacher. In 1803 he was ordained Pastor of the Congregational church and society in Waterbury, Vermont, where he laboured in the ministry until the year 1810 at which time he was dismissed from his pastoral relasion with that church and people; and in the year following, he was installed pastor of the Congregational church and society in Piermont in this state. Here he laboured faithfully in his sacred calling for the term of five years, but was dismissed from this charge in the year 1817, and entered into the service of the New Hampshire Missionary Society, and continued in their employ for some length of time.

At this period, several of his children had settled in the Western part of the State of New-York, and he went thither to bless them before he died, and to impart instruction to such as would hear. Here an effectual door was opened unto him, and he preached with success to perishing sinners. It pleased the Great Head of the church to give him many souls for the seal of his ministry, and a crown of his rejoicing in the day of the Lord Jesus. And he was permitted to close his life in the embrace of a people, who rightly appreciated his instructions, many of whom beheld in him their spiritual father, and who wept at his death, saying one to another "a great man hath fallen in Israel." The closing scene was tranquil and happy, and he evinced an unshaken hope and confidence in that Gospel which he preached in so clear and distinguishing a manner to others. He departed strong in the Lord, and full of immortality. And it is seldom that we can apply the language of inspiration with greater fitness to any departed labourer in the vineyard of our Lord, than we do in this case, when we repeat "Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works, do follow them." P.

LOST on Saturday last, between Trenton Falls and Utica, a calf skin POCKET BOOK, containing about $12 in money and several valuable papers, of no consequence to any but the owner. Whoever will return the same to the subscriber in Russia, or give information where it may be found, shall be reasonably rewarded. SAMUEL PHILIPS.
Oct. 3d, 1825. 1wp

NEW GOODS.

No. 36, Genesee Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 63

Wholesale.

J. C. HASTINGS & CO.
NO. 84, Genesee-st.
Have just received a fresh supply of

GROCERIES,

consisting of the following articles:
100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & SchiedamGin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.
Utica, August, 1825. 58tf

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.
G. W. GORTON.
Rome, August 23, 1825. 1tf9w

OLD BRANDY.

ONE pipe old real Champaign Coguac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by
J. C. HASTINGS & CO.
Utica, August 1, 1825. 57tf

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics,	$4 00
For English Studies.	3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*
May 12, 1825. tf 47

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.
Utica, June 10th, 1825. 50tf

Steam Navigation Company.

THE new Steam-boat *Commerce*, Captain Seymour, with the Safety-barge *Lady Clinton*, and the new Steam-boat *Swiftsure*, Captain Stocking, with the Safety-barge *Lady Van Rensselaer*, will, until further notice, be arranged as follows:

Leave New-York.		Leave Albany.	
Monday, at	10 A. M.	Monday, at	10 A. M.
Tuesday,	4 P. M.	Tuesday,	3 P. M.
Thursday,	10 A. M.	Thursday,	10 A. M.
Friday,	4 P. M.	Friday,	3 P. M.
Saturday,	4 P. M.	Saturday,	3 P. M.

For Passage, at New-York, apply on board, at the Cedar-street wharf, in the rear of the City-Hotel, or to W. C. REDFIELD, 137 Washington-street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to RATHBONE & CHAPIN, 67 Quay-street.
New-York, Aug. 15, 1825. 61tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily, do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA. DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.
52tf A. HITCHCOCK,
Utica, June 28. 63, Genesee street.

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the Family Visitor.

THE WATERS OF MARAH.

While in this world of care and strife
We drink the bitter stream of life,
How oft thy hand in mercy brings
The healing branch to sorrow's springs.

How oft when faint and sad we roam
Far from our dear and destined home,
Dost thou in pity point the way
And cheer us with thy heavenly ray.

When darker grows the troubled scene,
And sorrow's darts are swift and keen;
When all the hopes of life are gone,
Thy comforts ever are our own.

If from thy side we wander forth
And mingle with the sons of earth,
Thy voice is heard with soothing sound,
To warn us from forbidden ground.

While Pilgrims in a foreign land
We feel thine own protecting hand,
And when our frames in dust shall lie
We'll meet thee in eternity.

POETRY.

From the Edinburgh Review, for April.

In so far as poetry may be considered one of the fine arts, we apprehend that it is undoubtedly the first of them, because it combines nearly all the excellences of the other arts, with much that is peculiar to itself. It has the vivid beauty of painting, the prominence and simplicity of sculpture, and the touching cadences of music, while it outlasts them all. For time, which presses on most things with so wasteful a force, seems to have no effect on the master pieces of poetry, but to render them holy. The Venus of Apelles, and the 'grapes' of Zeuxis, have vanished, and the music of Timotheus is gone; but the bowers of Circe still remain unfaded, and the 'chained Prometheus' has outlived the 'Cupid' of Praxiteles and the 'Brazen bull' of Perillus. Poetry may not always attain its end so perfectly as painting or sculpture; but that is because its end is so high, and its range so much extended. It deals with more varied and more remote objects: with abstract ideas and questions of intellect, which are beyond the reach of the other arts. It may be considered as a moral science, operating both upon the passions and the intellect, although it never, strictly speaking, addresses itself directly to the latter. * * * * * * * * * * * *

It is produced by various powers common to most persons, but more especially by those which are almost peculiar to the poet, viz. *Fancy*, and the crowning spirit *Imagination*. * * * *

Imagination differs from Fancy, inasmuch as it does by a single glance, what the latter effects by deliberate comparison. Generally speaking, Imagination deals with the passions and the higher moods of the mind. It is the fiercer and more potent spirit; and the images are flung out of its burning grasp, as it were, molten and massed together. It is a complete power, including those faculties which are called by metaphysicians, Conception, Abstraction and Judgment. It is the genius of personification. It concentrates the many into one, colouring and investing its own complex creation with the attributes of all. It multiplies and divides and remodels, always changing, in one respect or another, the literal fact, and always enriching it, when properly exerted. It merges ordinary nature and literal truth in the atmosphere which it exhales, till they come forth like the illuminations of sunset, which were nothing but clouds before. It acts on all things drawn within its range; sometimes in the creation of characters, as in Satan and Ariel, &c. and sometimes in figures of speech and common expression. It is different in different people; in Shakspeare, bright and rapid as the lightning, *fusing* things by its power; in Miltion, awful as collected thunder. It peoples the elements with fantastic forms, and fills the earth with unearthly heroism, intellect and beauty. It is the parent of all those passionate creations which Shakspeare has bequeathed to us. It is the origin of that terrible generation of Milton: Sin, and the shadowy Death; Rumour and Discord with its thousand tongues; Night and Chaos, 'ancestors of Nature;' down to all those who lie

'Under the boiling ocean, *wrapt in chains*.'

To the Editor of the Western Recorder.

PARTICULAR ADAPTATION, NO. III.

MR. HASTINGS,—Before I proceed to apply the principles which were advanced in my former numbers, to the vocal department, it may not be improper to observe, that all those uniform and natural effects of rhythm, harmony, accent, &c. which are found to be applicable to the generality of hearers, are included under the head of intrinsic associations. These various contrivances are evidently founded on the language of tones, and it is deemed unnecessary to multiply distinctions: yet it should be remembered that they are *merely auxiliaries;* and that when reference is made to the intrinsic principles of association, it is *primarily* to those which have been explained as constituting the basis of musical perception; or in other words, the intrinsic associations, though they include rhythm, harmony, accent, &c.—are such as have originated from the abstract power of sounds.

In vocal music, this class of associations constitutes the connecting link between the poetry and the music, and it allies itself to *sentiment*, rather than to words. The only difference, therefore, between vocal and instrumental music, consists in this:—in the former, the subject, or the sentiment to which the intrinsic associations attach themselves, being indicated by words, becomes palpable, and forms a never-changing *director* to the imagination of the composer, and a never-failing *guide* to that of the hearer: but in the latter, when particular adaptation is not resorted to, the subject is indicated only by extraneous associations, and is merely imaginary, and when such resort is had, it can never be of a very definite character; so that in either case, it will form but an imperfect, as well as an indefinite medium for the expression of sentimental feeling. I am well aware, that many specimens of vocal music, in which this connexion is disregarded, have become extremely popular; but as my object is simply to illustrate the principles of the art, I shall be permitted to speak in reference to its highest capabilities. That such a connexion as I have above suggested, between the intrinsic associations created by the music, and the sentiments indicated by the words, is indispensably necessary to the perfection of the art, is a proposition that cannot be questioned; nor can such connexion be relinquished, in relation to psalmody, without relinquishing every thing that is truly excellent in this delightful exercise. Sacred music, as it is at present practised by the different denominations of christians, is of two kinds:—that in which this connexion is disregarded, or which is designed for general adaptation, and that which was expressly composed for an individual ode, or which is particularly adapted to one set of words.

Tunes of the former class, are so constructed as to be sung in different sets of words; and they have been so long in use in our religious assemblies, and are so blended with the devotional feelings, and extraneous associations of the worshippers, as to render the attempt entirely to supplant them, quite fruitless. If this is ever effected, it must be done gradually, and by the frequent exhibition of superior specimens; my remarks upon this class, I trust, therefore, will not be understood as designed to force public taste, but to disseminate those principles of the art of music, which demand a change in this particular. Tunes of this class often possess great interest, and are peculiarly effective upon individual feeling, and when skilfully selected with reference to subjects, and the circumstances which attend their public performance, such effect may sometimes be of a legitimate character; as, where the intrinsic associations created by them, correspond with the sentiments indicated by the words, and where at the same time, the expression is aided by those which are extraneous; but any one who will take the trouble to examine these tunes, and the poetry to which they are generally sung, will soon perceive, that such a result cannot be of very frequent occurrence.

A considerable portion of the tunes belonging to this class, are so constructed, as only to call up some of the more general and indefinite of the intrinsic associations, and are capable of being adapted to a variety of subjects, without any very gross impropriety: but in proportion to their fitness for general adaptation, is their unfitness for the expression of particular sentiments. Old 100th and Monmouth, or Luther's Hymn, as it is sometimes called, may be cited as very superior specimens of such as are usually considered capable of general adaptation. On examining these tunes, it will be found that they are so composed as to produce what may be called a *compound* effect, or that kind which is produced by combining the peculiarities of the major and minor modes: and if these are compared with the definitions of Gardiner, referred to in my second number, we shall be able to discover something like a definable character which these tunes may be said to possess in relation to the intrinsic associations, or to the effects they are capable of producing. The two modes of the signature in which these tunes are set, are thus defined by Gardiner: the major is "golden, warm, and sunny," and the minor "mournfully grand." If this character is correct—if these keys are calculated for the expression of emotions which are *ardent*, '*golden*,' and at the same time *mournful*, and grand—and if these tunes are such as will combine such emotions, it will be seen that they should only be adapted to such words as indicate sentiments of a similar character. But, admitting that the character of the expression may, in a slight degree, be varied by the manner of performance,—how many odes can be found in which the sentiments shall correspond, in their general character, with such definitions? Insulated verses, it is true, may occasionally be found, which possess such a character, and to which these tunes may be happily adapted; but unless the intrinsic associations are entirely disregarded, such pieces should never be applied to words, in which some of the prominent and leading sentiments are not such as the music, or the language of tones is calculated to express;—and it may be averred, without fear of contradiction, that by adapting tunes of this character, indiscriminately to every subject which may be presented, the very basis of the art is sacrificed to the whims and prejudices of individuals, and that extraneous associations, will in such cases be substituted in its place.

Music of this description may sometimes, however, be adapted to words which are not strictly appropriate, and still be effective; after an impressive sermon on some of the sublimer truths of divine revelation. I have known Old 100th to produce a striking effect, though the words in which it was sung were of an inferior and inappropriate character; but in such cases the extraneous associations have counteracted the influence of the want of appropriate adaptation. The emotions created by a preceding exercise, frequently add to the effect; and could they be ascertained with sufficient precision, they might become a very important auxiliary: yet as the exercises of public worship produce a variety of different emotions, the character of which depend in a great degree upon the moral or religious feelings of the auditors; and as the director of the choir cannot ascertain their true character, he is only able to judge of such emotions by his own feelings, and if he assumes *these* as the subject to which to adapt his music, he will fail, in almost every instance, to produce effect.

All that he can with safety attempt, therefore, is to avoid selecting any tune which will necessarily class with the extraneous associations created by the preceding exercises.

Yours, &c. THETA.

COMMUNICATIONS.

To the Editor of the Western Recorder.

MIXED MARRIAGES.

SIR,—Since my former communication on the subject of mixed marriages, occasioned by a recent Report of the Agents of the Foreign Mission School at Cornwall, I have read that part of the report which relates to this subject. It appears that their Semi Annual Report, published in June last, contains a communication, signed by four of the agents, censuring in severe terms all who have been in any way concerned in bringing about the "settled engagement." Why it is not signed by the other agents I am still ignorant.

I confess I am surprised at the acrimony of this communication, and I cannot but regard it as undignified, indiscreet, and unworthy the very respectable persons whose names are annexed to it. I would not dwell on this communication, did I not believe that the important cause of Indian civilization required it from some one. A word to the wise may be useful. So important have the plans of Christian benevolence become, that all who are intrusted with the disposal of our charities, must expect that their acts will be scrutinized by those who bestow these charities; and that measures of doubtful policy will be tested by free and temperate discussion. Such discussion is calculated to elicit truth, to make even wise and good men both in church and state, feel more thoroughly their high responsibilities; and to produce increased vigilance, caution and hallowed zeal in the discharge of their important duties. And it is cause of devout gratitude, that there are respectable religious Newspapers extensively circulated, through which every friend and contributor to missions can whisper his wishes in the ear of the public distributors of his charity. If this is done in the language of urbanity and Christian kindness, it will not be unheeded.

Those agents after announcing the facts that they had on a former occasion publicly declared their opinion that another connexion of this nature would not occur; but that they had learned that there was now a "settled engagement," between another Cherokee, "who left the school with a good character almost three years since," and a young lady in Cornwall, close their communication as follows:

"We feel ourselves bound to say, that after the unequivocal disapprobation of *such connexions*, expressed by the agents, and by the Christian public universally; we regard the conduct of those who have been engaged in, or accessory to this transaction, as criminal: as offering an insult to the known feelings of the Christian community, and as sporting with the sacred interests of this charitable institution.

"For those who have been guilty of this outrage upon public feeling, we can offer no apology; all we have to request is, that the Christian public will not condemn the innocent with the guilty; nor associate in their just censure those who have been laboring to prevent this evil, with those who have induced it.

"Let the blame fall where it justly belongs; and from our knowledge of local circumstances in Cornwall, and the history of a similar transaction, we feel bound to say, that in our opinion this event has not resulted from any ordinary influence of such a school; but from the impertinent officiousness of a single individual, to whose misguided and extraordinary conduct all our troubles on this subject are justly to be ascribed. We have already adopted additional restrictions, and shall not fail to protect the interests of the school, and of the community as connected with it, with all the vigilance and decision which circumstances may require.

LYMAN BEECHER,
TIMOTHY STONE,
JOSEPH HARVEY,
PHILO SWIFT,
} Agents for the School."

"Litchfield Co. June 17, 1825."

This is certainly proceeding to an unwarrantable length. These agents ought seriously to have considered whether the "known feelings," of the community were *reasonable* before they branded the conduct of these youth with the names of "*insult*," and "*outrage*." If *reasonable*, they ought to have considered well whether the powers delegated to them, extended so far, as to make their known "disapprobation," a *law* obligatory on these betrothed youth, before they ventured to pronounce them "*criminal*." They ought to have been well assured that thinking men would be convinced by their arguments, that these youth deserved such a load of censure before they called upon the public to let it "*fall*."

And they ought to have been well ascertained of the fact, that others were accessory to this transaction, before they ventured to charge them with "*impertinent officiousness*."

Allowing that such connexions are inexpedient, this will not justify the language of these agents. They ought to use the language of kindness and entreaty, and not of censure and dictation. These youth have the same right to marry which any other individuals of these two nations have. Neither of them are members of this school.

It appears from the letter of the father of this young lady, published in your last number, that these agents are mistaken in point of *fact* in the charge of "*impertinent officiousness*." *He* says in so many words, "*it is a matter of her own*," and who more likely to know the truth?

If I am not greatly mistaken the most enlightened portion of the Christian community, will be too charitable to comply with the request to cast such a load of censure upon these youth, or any other individual for his "impertinent officiousness," in this matter. And I hope that the same charity will lead them to put the most favourable construction upon the conduct of these agents, which is, that *a little popular clamour has given them too much alarm, and prevented the exercise of their better judgment.* A less charitable spirit might perhaps tempt one to say, "They were chagrined at being found *false prophets*, and seeing a *cloud* of popular fury rising, alarmed for their own safety, they resolved to let fly their electric kite, and empty *its contents* on the head of others."

But the disinterested efforts of these agents heretofore, forbid the imputation of such a motive. Upon mature reflection they probably will not attempt to justify this report; and should they find public feeling changing, and approving of marriages, which they have so severely condemned, they may *rejoice*, and thus exhibit that rare magnanimity which belongs only to minds of the lightest order.

It is very questionable whether these agents are acting judiciously in imposing "additional restrictions," on the members of this school. No other restrictions ought to be imposed than upon other public schools among us. Are these youth to be secluded from intercourse with respectable families among us, and cloistered up, like the inmates of a Popish convent: or narrowly watched whenever they go abroad, lest our fair daughters should fall in love with them—a connexion with whom would be an "insult to the known feelings of the christian community."!! This is not paying a very high compliment to the intelligence of American females, and it will not add much to our reputation abroad. It is important that these youth should mingle with respectable society, as much as is compatible with due attention to their studies; and by a familiar intercourse with our citizens, become acquainted with the habits, manners, and customs of a civilized people. This, in my view, is nearly as important as any part of their education. Thus they will return with a favourable opinion of a christian nation, they will remember with gratitude the kindness they have received, and will communicate information to their own various nations and tribes, that will be useful to them and honourable to us. Such a Report and such restrictions will do more to injure the interests of this School, than any marriages which are likely to occur, without them. If these youth have not the usual liberty of pupils in other public schools, it is doubtful whether the most intelligent, and such as it is most desirable to educate, will resort here. They have the curiosity common to youth, and this is increased by the novelty of every thing around them. Indeed, if they are to be thus secluded, I see not the wisdom of educating them among us. Why not put them under the care of our missionaries nearer home? The expenses will be much less. And if the feelings of the public are so strong against these connexions, and the fears of their recurrence so great as to require those "additional restrictions," it is better for the great cause of benevolence, that this School should be given up, and that similar schools should be established on heathen ground. And I will venture to suggest, whatever may be the opinion respecting the utility or management of this School, whether the time has not come, when it would be expedient for the American Board of Missions to establish a School of a high literary character, in some central spot of Indian territory, on the east or west of the Mississippi.

Although I regret the indiscreet language which these Agents have used in declaring their opinion of the inexpediency of such connexions, yet, I rejoice that they have expressed such an opinion, and officially announced the strong popular feelings on this subject. Whether these feelings & opinions are right or wrong,—like the late treaty between our government and the Creeks, they direct the public eye to the lamentable condition and prospects of these original sovereigns of America. These facts speak volumes to enlightened christians and statesmen, and bring them to consider the rights of Indians, the causes of their degradation, the duties which American citizens owe them, and the best means of raising them to a respectable standing among civilized nations.

The good flowing directly from a few marriages of this kind, is only a small part of the good which, I trust, God in his wonder-working Providence, designs to accomplish by them. Should death prevent the contemplated connexion between these youth, still, it will be productive of immense benefit to the Indians.

An impression extensively prevails, that Indians are a poor, degraded, stupid race of beings, which never can be civilized, and become citizens of the United States; and it is of no use to bestow our treasures to evangelize them. This contemplated connexion of a well educated Cherokee, with a young lady of high standing, will go further to remove such an impression, than mere argument. And the popular excitement occasioned by this occurrence, strikingly shows how strong a prejudice exists against the Indians generally, and how much must be done by the benevolent community, before they can enjoy all the privileges and immunities of American citizens.

There are obstacles to Indian civilization of a peculiar nature, growing out of their circumstances, which require peculiar measures to surmount. I may hint at these in a future communication. Judging merely from the history of two hundred years past, I confess my heart sinks, and I am almost ready to say with the unbelieving world, "Do what you please—Indians will be Indians still, and like the wild beasts of the forest, must waste away and disappear before the face of civilized man."

But if a gracious Providence shall lead this people to elevate to office men, who feel that solicitude for the welfare of Indians manifested of late by the President of the United States, and especially by the Vice President and the Agent for Indian Affairs—and if the same Providence shall continue to raise up such men to dispose of our christian charities, as the late and present Corresponding Secretary of the A. B. C. F. M., and some of their associates; and I may add, too, the present and former Corresponding Secretary of the U. F. M. Society, the friends of Indian civilization need not despond. God will bless their efforts. He will pour light where "darkness visible" now rests; apparent evils, he will overrule for good; the red and the white man of this favoured land shall soon meet in the same church—shall grace the same seats of justice—shall pour forth their eloquence in the same halls of legislation;—and, when "time shall be no longer," shall meet in the same splendid temple on high, and mingle with the innumerable family of their common Father and Redeemer.

CRAWFORD.

MISCELLANEOUS.

REMARKABLE SPRING.

At twelve miles distant from Tallahasse is the Big Spring, the source of Wakulla river. This celebrated fountain is one of the greatest natural curiosities in the United States. Ascending the river about one mile below its source, it becomes so much obstructed by flags and river weeds, that it is with great difficulty that a boat can be propelled up the stream; suddenly this immense spring breaks upon the eye. It is nearly one mile in length, and of a circular form. The water is almost as transparent as air itself. It is an unfathomable depth which gives the water a deep blue tint, similar in appearance to the water in the gulf stream. It is stated that a plumb has drawn 250 fathoms of line without finding any bottom. After arriving in the centre of the spring in a small boat upon a clear day, the appearance of the azure vault above, and the blue depth below, gave rise to a succession of the most singular ideas. It appeared, after abstracting the surrounding foliage from the mind that we were suspended in the immense regions of space. The water is highly impregnated with decomposed limestone, which gives it that extremely transparent appearance which can only be accounted for by supposing that water impregnated with calcareous substances has much less refractive powers for light than water in a state of purity. The temperature of the water is very low. Even in the warmest weather it has an icy appearance. It has however a nauseous taste by being highly impregnated with the sulphuret of lime. On the northern side of this spring, a beautiful hammock rises gently from the water. This is the site of the former English factory for the Indian trade, while this country was under the British crown, and afterwards the residence of the celebrated Ambrister, who was executed during the Seminole campaign. This fountain is fed from the subterraneous sources which gush from the bowels of the earth with incredible force, rising in the centre with the velocity of boiling water. Some idea may be formed of the power with which it gushes from the earth, by its displaying a column of water of more than 250 fathoms in height, and removing with violence the water on the surface. This spring is about twelve miles from St. Marks, and about 20 from the ocean.

Library of the Seraglio.—It has been recently discovered that this Library (inaccessible to Christians,) which was supposed to possess the Gospel of St. Matthew in the original Hebrew, the whole of Livy, &c. contains, among the Greek and Latin department, scarcely any thing but Bibles and other works on religion; and that in the other departments of this Library, there is not a single work of the ancients, with which we were not before acquainted. There are, however, several valuable Arabic as well as Persian works; amongst others, there is that of *Decheffer Kitabi*, of which the erudite among the Turks affirm that the cyphers or magical characters therein announce the name and destiny of various emperors of Turkey, and of the future sovereigns of Egypt until the end of the world.—*Classical Journal.*

One day, says an esteemed correspondent, as I was crossing a meadow, I met an old man, a Roman Catholic, and entering into conversation with him on the subject of religion, I said to him, "Why do your priests say their prayers in Latin?" The poor man replied with considerable warmth; "Why, to be sure the devil don't understand the Latin tongue." Well, I thought, here is a mystery explained in a few words. Here is an importance attached to the Latin tongue that I never before knew. Here the devil is beat outright. Who would not study the Latin tongue.

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

REMOVAL
I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y39

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,
Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron,
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.
Utica, 20th Jan. 1825.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*